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The psychologist or psychiastrist is not instead of helping ~~the~~ ⁱⁿ cure of the inner cause of ~~the psychopath or your human problem~~ conflict, but only helping the inner affliction or cause to find satisfactory expression in the outer environment, ~~thus quieting the~~ ^{By doing so to quiet} clamorousness of the cause which remains ~~but~~ ^{becoming} ~~is made~~ ^{outward} more silent through ~~satisfactions~~ ^{shown} which are made possible for it outwardly. ~~There is~~ ^{but it does} a relief involved but ~~the relief is not~~ ^{is only} eliminating the cause; ~~but only assisting in~~ giving that cause greater ease of expression by removing the obstacles - the inhibitions - in its path.

His dealing is not with the cause but
with the obstacles, ^{the censures}, the inhibitions and
complexes and neurotic symptoms, that make
the cause a painful issue in the conscious-

one productive
+ representative

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ness. The issue remains but is made less
~~painful~~ ^{cause} ~~galling~~ ^{so} ~~on all of the~~
painful and more bearable. The process of
cure is mistaken for the process of dulling
the sense of frustration resulting from the
opposition, the resentment to a conditioned
~~or unconditioned~~ ^{+ a censorious, evasive, playful}
mental demand which will not permit its
~~own demand does conflict~~
satisfaction. ~~and one of the main reasons~~
~~is because~~
~~but it results~~
~~in opposition to~~
~~or a conditioned or unconditioned~~
~~demand.~~

~~A censuring issue is~~
~~play - more evasive demand~~
~~than real or genuine too~~
~~satisfaction is in fact~~

What psychoanalysis does:

It produces a relief of tension and ~~another~~ ^{thus} accumulation of tension which is another blind belief, this time in the explanation the psychologist gives to the patient, because in none of the patients that have been treated by this method ^{are we} ~~will you~~ find that the result is a fundamental development of character, ^{but} only a local shifting of ideas and an associated pattern of new behavior.

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There are two different values in relieving and in releasing; thus, confession to the psychologist relieves, it does not release.

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and nearly leafless - nettle does cause to mostly leaf
H.W. 7/12/3

before they are growing. Together or the damaged

we see no supports - and that is

The psychologist merely teaches us not to be ashamed but to do the thing of which we should be ashamed. The idea of shame was meant as an exhortation to behold oneself and to look upon one's deeds, not to let them pass by blindly without seeing their implications. ^{But this} ~~which~~ implies a great working of the consciousness with itself, a tremendous struggle of breaking through blindness which takes in all the conditions of being intelligently not satisfied with oneself - of wanting desperately to see better, at least as desperately as we are taught to pursue our ordinary interests.

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Nothing can be put into or taken out of a man's nature which is not of his nature as tendency or potentiality. The less sensitive the intelligence, the more its shame is a mere self-condemnatory emotion which it cannot examine in the light of intelligence. While in the more sensitive mind, shame is a stimulus to clear the behavior of the smallnesses and weaknesses which are productive of self-accusation. One remains perpetually self-shaming, self-accusing, self-limiting; the other is continually self-improving.

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Shame is a natural attitude of human nature, and it comes through the knowledge of indifferent action ^{contradictory} ~~neglectful~~ of better thinking. ~~This sort of shame~~ ^{But not all shame is the} ^{sort}
^{this sort which} comes through the remembrance of better thinking; and ^{but}
in this case shame is legitimate and helpful. It ^{however} ^{also} may also come through distorted conditionings of the thinking in which case shame is injurious and atrophying to the mind.

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The preservation or regaining of health of mind is not a matter of being ashamed or of tolerating or not tolerating or of being proud of what is in the mind but of seeing it with much inseeing and without making that seeing dependent upon what is convenient or inconvenient to the nature. Thinking, to be of good sanity and not just of an academic orderliness must be free from the sway of moods. We (clean) cannot let the moods possess the thinking. The thinking cannot be left to moods.

to or evulsion of moods, to see realising sensations which need why or pleasure-deserving nature.

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Leibman: p. 27.

"Clearly the 'choke-it-down' formula has tragically failed to secure the good life for mankind." As repression hasn't worked, neither has freedom. One doesn't let a mad dog run loose ~~and~~ free. One must show him the stick. Only a good teacher ^{or} would also help the dog to become his own stick, especially when he deals with human endowments. But to let ~~him~~ loose is not teaching him anything. He will only have to return to the stick.

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now as health of mind a number of repression & freedom as in "choke-it-down" formula has no value, more
has no spirit of freedom -

Suppression.

Psychological health.

One doesn't learn by suppression which very often causes physical and mental disturbances that prove to be much more violent than the result of active indulgence. So one should first prepare for the ^{not} background which permits one to practice a certain amount of self-restraint which is not without ^{undue} ~~violent~~ stress - indeed, the stress is terrific - but without permanent injury.

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p. 29. The amazing good news from this quarter is that men can best conquer their antisocial impulses by not denying or repressing them, but by acknowledging and facing them."

How then, is man to conquer his antisocial impulses? He can certainly not deny or repress them obviously he must free them. But

and though he may dyslamb them, people like Greeks we may not be able to understand that.

But

The question of facing is a big question and the psychologist does not face this question. It is not ~~we~~ ^{one} ~~face~~ cannot all go to the psychologist when one is a question that the cure comes from going to the ~~psychologist~~ for a cure which performs by ~~exercising~~ ^{itself} ~~ourselves~~. In that case, he faces no difficulties for ~~us~~ ^{ourselves}. Each one is a potential agent to see and know himself better than he sees and knows himself now. What he needs is a more thoughtful preparation so that he may be able to help himself through a more thoughtful preparation given during his years of scholastic learning and ~~in~~ ^a ~~area~~ ^{time} ~~of home rear~~ earlier environment of training which cannot be only a teaching of things and be satisfying intelligence. But also, while it is ^{also} about things, it must be primarily about himself who is the user of things that he may fare well in his living.

We should make more ^{use} ~~of~~ ^{should be made} psychotherapeutics in our learning which is only natural emphasis upon the

self so that we shall not all be patients of psychiatry.

The treatment ^{using} ~~by~~ ^{according to} psychological theory as a body of formal doctrine is not the point here. The teaching processes themselves should see that they do not injure the psyche's health, the psyche's ready potentiality to grow into the capacity of seeing well into themselves ^{itself} ~~themselves~~ whatever the level of mind. The teaching processes ^{should} ~~and~~ ^{to this end is the} ~~in the part of the~~ themselves should eliminate ^{from} ~~all~~ their unhealthy

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every one 2

all stigmatizations that arise out of all kinds of success theories through competitive pressure which is actually not for cooperation but an encouragement of inconsiderateness, of one climbing above the other.

If rivalry is given the meaning of opposition instead of assistance, of selfishness instead of lucidity, then a world of rivals calling each other friend is always a world at war. In this way of learning how to climb and only to climb, we learn to speak the words ^{of truth} but not the truth. Which makes us, while we may be great learners, also great losers.

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Psychotherapeutics, including psychoanalysis, is good for the physician who treats an extremely perturbed unsettled personality but why ignore the therapeutics of teaching?

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The weakness of the thinking, the psychology used in education is what makes psychotherapy possible as a universal need. But psychology as practiced is not the answer just as education as practiced is not the answer to the needed greater state of health of the mind.

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Abnormality

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OK There is no such thing as normality and or abnormality, All people must be accepted as themselves. Normality and abnormality are stigma developed and kept alive by society, for the ^{purpose} ~~of~~ ^{preservation}

a menina ? only (-u, y)

P810^r crown and base for a small ~~specimen~~^{specimen} only

is no longer of use. The recess of the latter

entirely the result of
isolation - the loss of novelty and originality.

work as built around society as created for
and customs of the 4 year -

same room - ~~in the absence of~~ ~~anything~~ ~~else~~ beds

~~Because like it over society~~ because it's too sleek its basically over flowing emotions

P. 811 flow is from very floors or and mostly over flows
valley floor is bedded of
as described it
of sandstones.

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By ^{sp} ~~the~~ child grows not in one place but
or ~~nowhere~~ - ~~narrowly by~~ ^{gradually by} stretching him to use his mind
and vision

by being close or by feeling as though one has to the pleasure
but to all his thoughts & feelings. — i. — as it
(act 1) ^{every} ~~every~~ ^{the} ~~the~~ ^{every}
(act 2) ~~every~~ ^{the} ~~the~~ ^{every} ~~every~~ ^{the} ~~the~~ ^{every}
~~hands~~ ^{and} become disposable

P 816 ^{as thoughts} unfold into ^{the} activity ^{action} into
thought ^{thought} emotion again (or before and not
and in custom) but in ^{thought} ^{thought} ^{thought} ^{thought} ^{thought} ^{thought}
3 self - thought, ^{self - abomination} self - realized
and not ^{only} understood by ^{self} suppression or aggression

(1) Medicine, while it repairs the body, has yet to prevent disease. ^{or mind}
This it does not do for the reason that it is ~~not~~ interested in
~~the phase of~~ ^{not} the ~~phase of~~ prevention but only in repairing the devastations
of disease. At the very most, it does not go further than to
try to prevent the effects of disease. Never does it treat with
disease itself, ^{but} always with what disease does; and not that which
causes disease.

*which is no
susceptibility
+ no disease
as well +
disease*

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Medicine has a haphazard knowledge of parts, not of the ~~whole~~ integral being. It is limited to fractional knowledge.

One must not take for granted that the physician, at the outset of treatment, knows the causal circumstances in the specific with regard to the individual patient more clearly than the patient does himself. But starting with the premise that the physician has more practice in ^{delving} looking into the causes of mental and emotional unbalance, he becomes the able co-worker and guide by whose strength of knowledge and experience ⁱⁿ insight the patient is assisted both to keep himself from being drawn further into disorder and to establish order suitable to the individual nature, and to help him from this point to go forward by himself under his own power of intelligence. For even when a patient has been successful in releasing himself from a complex, obsession, or neurosis, his work with himself is by no means finished. It rather begins here on a healthier basis carried further so long as he lives with growing intelligence.

~~Such growth in knowledge will, after its own rhythm, one day return or cure the person of his deficiency.~~

To be relieved or cured of one deficiency is no security against the intrusion of others because only ableness in sustaining growth makes for freedom from them. And what concerns the care of the mind just as simply and coherently applies in meaning to the care of the body. The body is not immune to disease once it recovers from a disease. There are always others to afflict it unless the care it receives is at all times sustained and of better intelligence than that given to it previously.

P818 Where physicians and, in particular, psychiatrists, fail to help the patient is in largely confining their advice and treatment

the $\frac{d}{dx}$ - operator in \mathcal{D}^{∞}_L .

to the local problem at hand, but never to the general problem which deals wholly and all embracingly with human mental and emotional behavior, ^{this} the knowledge of which is wholly wanting even in the majority of physicians, most of whom have more the academic than the human interest in the general problem of disease causation.

The best security against disease of any sort is to be obtained only through an education which deals directly and primarily with the person's general knowledge of himself without which there is every inadvertent form of self-destruction, including mental and physical pathologies of development, all of which could become unnecessary. ^{But} ^{new}

The lack of general knowledge does not give a comprehending consciousness of ourselves in our thoughts and explicit activities which should be second nature instead of a matter of occasional effort and interest.

If the eyesight of a man walking in the midst of a city's traffic were not to serve him continuously but only to operate on and off, as it were, like a flashlight, it is easily certain that he would ^{at} ~~in~~ ^{be often} receive a lot of injuries which could not occur had he his use of steady vision. Now when the eyes, although they are self-operating, are not trained to use the powers for concentrated vision which they inherently possess, they will not see many things before them and those they ^{do} see they will see only vaguely.

The seeing of the mind is far greater in capacity than the seeing of the eye. It not only observes but penetrates what it

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P818 to the local problem at hand but never to the general problem which deals wholly and all embracingly with human mental and emotional behavior, the knowledge of which is wholly wanting even in the majority of physicians, most of whom have more the academic than the human interest in the general problem of disease causation. ~~which now the general absence of general knowledge is itself.~~

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observes. That is, it gives to what it observes meaning according to the background of strength in observation it has acquired. Although images are reflected in it, the eyes cannot do without the vision of the mind which interprets for the eye everything it sees. It is essentially what we call mind, including the affective processes, which gives not only meaning to itself, to what happens in it, but to the actions and reactions of the entire organism. The weaker the mind, the more disturbing will be the physical organism to it and itself to that organism. The stronger the mind, the more the functions of the physical organism are endowed with intelligence regardless of its muscular strength. *For this Intelligence*

and thus

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becomes the bodies organic strength, for which exhaustive regimens of physical exercise cannot substitute. The living movements of the body naturally provide for all the exercise it requires. It is only artificial living ^{when} tampers with its natural behavior that this behavior suffers inhibition and distortion.

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The bodies health is essentially the health of the mind, that this is its real strength is shown by its endurance under exceptional conditions of strain which call for more than the usual tests of strength.

*The health of the
mind depends upon its intelligence
while intelligence
depends upon the seeing of things
through the self,
itself, & itself*

In default of this knowledge being comprehensibly dealt with, the fundamentally precipitating cause, the cause which is embodied in the lack of general self-information, remains subjugated to causes and effects of local and subsidiary interest. And the mind, instead of broadening its horizon, is methodically filled with departmentalized data. *The knowledge*

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of man, it is true, is taught in our schools; there is psychology,

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biology, history, etc. But our teaching of these is all departmentalized so that the student gets lost in divisions. One begins generally and then one goes to the specific.

Otherwise, there is for all average people, including the average physician, a tendency to building an affected precociousness which is anything but maturity of knowledge. While such an affected mind may speak with superiority, it is absurdly and often pathetically helpless in meeting the simplest of situations in a cogent and healthy manner. The knowledge this mind has is not knowledge at all in the sense of being intelligence - if one understands knowledge to be intelligence and not an exclusive intellectual confinement to mental plagiarism. For information only becomes knowledge when it transcends the limits of photographic conveyance.

When information is given, it is taken for knowledge which it is not, because knowledge is a kind of intelligence and intelligence is not given by presenting literal information. Therefore knowledge

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in the truest sense cannot be given but must be acquired entirely by one's self even though one is aided by the best of education which though it rightly points out the way to the student traveller, he must yet journey it by himself.

Knowledge grows in one through a peculiar sort of effort which one may be likened to the effort of a seed in the process of becoming a young plant. A seed pushes not only down but up; it pushes against obstacles and adjusts by going around them. And that is somewhat the way intelligence grows. It is a subtle form of adjustment through a kind of wrestling with one's self and one's environment. It is a mixture both of voluntary and involuntary struggle for adjustment.

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